

## THE M'CORMICK COLUMNS.

These Two Columns are edited by Mr. George W. McCormick, who paid \$250 for that privilege. When they are not filled by him the point to which they are filled by him will be indicated by a broad, black, rule and from that point they may with his consent be filled by the regular matter of the Blade.

CHARLES C. MOORE.

## A GOLDEN OPPORTUNITY FOR PRESIDENT ROOSEVELT

BY JOSEPHINE K. HENRY.

In all the history of the American Republic there never has been so opportune a time for a concentrated and vigorous effort to secure the enfranchisement of American women as now. The women of no country have ever better understood the political issues or needs of a nation, or taken greater interest in public questions, municipal affairs, sanitation, charities, and philanthropies, are influenced and managed largely by women, and our public school system has almost passed entirely into their hands. Political parties in their campaigns plead, for the influence or work of women, and acknowledge after the votes are counted that "the women did it."

For the first time in the history of the American Republic the President of the United States is an AVOWED Woman Suffragist. Considering all these facts was there ever so opportune a time for American women to make a bold strike for their political liberty?

When President Roosevelt was Governor of New York, he recommended the enfranchisement of the women of the State of New York in his message to the New York Legislature. He also in the same message asked for a revision of the law controlling combinations and monopolies. In his Eastern tour which he is now making he said in his speech at Fitchburg, Mass on Labor Day, "that he is in favor of an amendment to the Constitution of the United States conferring additional power upon the federal government to deal with corporations." To deal with, restrain, and control giant monopolies for the best interests of all the people is of vast import, but of far vaster importance is protecting the rights and liberties of one-half of the people of the United States. The Constitution should be amended in order to give the people the power to protect themselves from corporations.

Surely the one-half the people who are denied representation should be given power to protect themselves from the tax gatherer. If "political power inheres in the people," and the women of the United States are people, if "True government consists in the consent of the governed," and taxation without representation is "tyranny" there is a crying need for an amendment to the National Constitution making these fundamental principles of our government verities. If President Roosevelt thought it just and wise to enfranchise the women of the State of New York, as he certainly did by asking for it in his message to the New York Legislature, now that he is President of the United States should not the same justice and wisdom be exercised in regard to the women of the entire Union? If, as he says "he will recommend in his next message to Congress an amendment to the Constitution to protect the people from the greed of trusts, which he also recommended to the New York legislature in the same message that he recommended Woman Suffrage, will he not sound the clearest note of Americanism ever struck by a President of the United States and recommend in his message to the next Congress an amendment to the National Constitution for the enfranchisement of American women? If President Roosevelt deemed it wise and just for women to have the ballot when he was Governor of New York, American principles have not changed since then, and women have been constantly proving their need and desire for political power.

The protection of the human rights of half the people will be a big factor in the equitable adjustment of financial affairs, but President Roosevelt seems to have forgotten American women. Woman has always been a forgotten factor in politics, but if he is reminded of this oversight he may see his opportunity to place his administration in advance of that of the immortal Lincoln.

"Now is the accepted time" for the National and State Suffrage organizations, and all friends of woman's enfranchisement, to bring all their influence to bear upon President Roosevelt to recommend in his message to our next Congress an amendment to the National Constitution enfranchising the women of the American Republic.

Congress assemblies in December and before that time the lovers of liberty, have it in their power to bring their influence to bear upon an avowed Woman Suffrage President of the United States to sound a note in the American Congress that will echo around the earth.

Versailles, Kentucky.

## A SPIRIT MARRIAGE.

Mrs. Sarah Williams, of Detroit, Michigan, has just been married to the Spirit of Theodore Comstock, a Michigan miller who has been dead a number of years. So says the Chicago Record-Herald.

A wedding with the groom left out is something new under the sun. If Solomon lived in this day he would take back what he said.

It seems to me Mrs. Sarah Williams is running less risk than any woman that ever entered the holy estate of matrimony. It is conceded that marriage is a lottery, and when a woman marries a live, sure enough, flesh and blood man, she never

knows what her fate may be. She may capture "An angel without wings" or he may prove to be a daisy of another variety that will make her see constellations of stars in the matrimonial firmament before "death do them part."

The old adage "white man is mighty UNSARTIN" has come to be an axiom, and from the condition of the domestic system, white man seems to be more "UNSARTIN" than the masculine of any other color.

That Mrs. Sarah Williams Comstock and her spirit husband will have a peaceful matrimonial voyage, is almost a dead certainty at least if they do not, it will be entirely Mrs. Comstock's fault. It is a dead certainty that Mr. Comstock "who has been dead a number of years" will not find fault with his bride, or distress her by staying out 'o nights, or make her jealous by throwing goooey eyes at other ladies, or elope with his type-writer, and he will not storm at her over her extravagance. She can give \$50 for a spring hat, and Mr. Comstock will be as spiritually serene as a summer zephyr. She can attend Women's Clubs 10 days in a week and never be reproved for neglect of home duties, or for failing to meet her hubby with a smile when he comes home early or late. Since Mrs. Comstock is assured of all these privileges she seems to have made a wise choice, and a match that was made in heaven.

It is almost dead sure if Mrs. Comstock ever has to sue her husband for a divorce, he will not appear to contest the action, and she will get it without any trouble.

If there are children born of this marriage, there may be trouble proving the paternity of the children, but that is of small consideration, in view of all the other advantages.

There is a good book that tells of a spirit father, but this book also says "there shall be neither marrying nor giving in marriage in heaven" but no doubt Mr. Comstock "who has been dead many years" got a special dispensation from the celestial Pope.

Another advantage Mrs. Comstock will have, she will never have to wear mourning, and get herself up in widow's weeds for the dear departed.

Many men would have been happier and better off in every way if they had selected "spirit wives" than had "been dead many years" than the wives they wooed and won on earth, and many women would have displayed greater wisdom to have done just as Mrs. Sarah Williams Comstock has done.

JOSEPHINE K. HENRY, Versailles, Ky.

## A NEW PAMPHLET.

I am just in receipt of a pamphlet on "Jonah and the Whale," written by that able and untiring worker in the Freethought cause, L. De Witt Griswold, of Kingston, New York.

"Jonah and the Whale" are the most celebrated characters in the Bible, for more people know what Jonah and what the whale did, than any other characters in the Holy Book. Mr. Griswold has ably "truthfully, and fearlessly" dismissed this event in its religious, Mythological, Astronomical and Physiological aspects, and proven by his able manner of handling his subject that "Truth is made no worse by the one who tells it."

This pamphlet will be wonderful material for the "Higher Critics" and College professors and will no doubt be used by them to the dismay of non-clad orthodoxes.

Is it not time the American people were putting aside the childish superstitions and myths promulgated by a savage and ignorant people 2,000 years ago?

The most intelligent people both in and out of the churches have long since done so, and Mr. Griswold's pamphlet will cause another emigration into the Realm of Reason. If you want to read something instructive and entertaining send to L. De Witt Griswold, Kingston, New York, for his pamphlet on "Jonah and the Whale."

JOSEPHINE K. HENRY, Versailles, Ky.

## SENDS ME A TOM PAINE NAPKIN RING.

New Rochelle, N. Y., Aug 19, 302.

I salute Dr. Wilson for his genial criticism of Comrade Mary Mac Lane. Hope it will be her mascot.

She ought to use the letter E. for D. Then she would hit the bull's eye.

Evil betide the man, or boy, who ever goes back on her. I shall send her one of the unique Paine napkin rings.

If your consort wants one it will come to her. It is hoped the N. L. P. will put candidates in the field in some state this year.

If Edgar A. Poe would criticize Mary Mac Lane, the book world would certainly buy her book.

Yours to count on, CAPT. GEO. W. LOYD.

Answer—Please accept my thanks for the napkin ring from the hickory tree on the grave of Tom Paine—America's greatest son.

I have a napkin to put in it, and will try to scratch around and get something to eat so as to get an excuse for wiping my mouth.

Wife sends thanks, in advance, for one she hopes you will send her.

WE INTEND TO MAKE THE NEW MAGAZINE THE BEST IN THE LAND.

## PRAYER IN POLITICS

REV. DR. PITNER HELPS US INFIDELS.

It is quite common for chaplains, who are paid out of public money to ring in their political views into their prayers, anywhere from the Congress of the United States down to the Legislature of Kentucky, but, as a political prayster, Rev. Dr. W. F. Pitner, Methodist, of Clinton, Iowa, seems to have walked off with the whole bakery.

From the Clinton (Iowa) Daily Advertiser, I take the following:

THE OPENING PROCEEDINGS. Chairman Miller, of Clinton, Calls Convention to Order.

The convention was called to order at 11 o'clock, by E. L. Miller, chairman of the Clinton county Republican central committee. He then introduced Rev. Dr. W. F. Pitner, pastor of the First Methodist Episcopal church, who offered prayer. The prayer was as unique as it was interesting, and perhaps the first one ever delivered in Iowa winning tremendous applause at its close. Dr. Pitner's prayer was as follows:

"O, God, our Heavenly Father, Creator of the Universe, ruler of nations, we invoke Thy presence and blessing upon this convention now assembled. There are gathered here representatives of the grandest old political party and the grandest state of the grandest nation of this grand old world to select one of their number to represent them in the law-making body of our state. May the best man be nominated. It is too much to ask that a saint be nominated, for a saint could not be elected. But, give us the best man that can be elected. We thank thee for the birth of the party—for the history of the party. Its record is replete with glorious successes. We have made mistakes, elevated unworthy men to positions of trust, who have made bad laws, but, barring these the party has given to this country great men. We want men to recognize God's authority and the people's needs. Only one can be elected. He will be congratulated by the delegates—all of them. We also ask that you bless him. May the unsuccessful candidates have no ill will. Give us harmony and success, for Christ's sake. Amen."

The applause which followed the rendering of the prayer was loud. Every delegate of the large assembly clapped his hands. At one time during the prayer it was thought the convention would not wait until the "Amen" was reached. At the expression of the clergyman to the effect that he did not ask a saint to be nominated for the reason that a saint could not be elected, many of the delegates gave appreciation by laughter and smiles. The clergyman continued and at the conclusion of the prayer delegates, spectators and all broke forth in applause.

The prayer was all over. Delegates at once commenced making comments about it. All admitted it was a record-breaker.

The Dealmar (Iowa) Journal in commenting on this prayer says: "Evidently Rev. Pitner, of Clinton, aims to be reasonable when he asks any favors of God. In his convention prayer, Wednesday he told God, that it would be 'asking too much to ask that a saint be nominated, that a saint could not be elected. But all he wanted was that the best man that could be elected should be nominated.' Since then, a good many have been wondering whether the joke is on the Republicans, the Democrats, on Pitner or on God."

The Clinton (Iowa) Morning Age says: "The sensational appeal made to Almighty God before a public assembly by Rev. Dr. Pitner, in behalf of the Republican party, is an act taken as a whole which that gentleman will probably live to regret. An invocation to the Lord God of Hosts which provokes merriment and applause by an audience standing, and with bowed heads, cannot and must not be dignified with the solemn and sacred word—prayer. The doctor has hosts of friends in this city who wish it might have been otherwise. Such examples of the individual familiarity with the Heavenly Father not only shocks the finer feelings of men and women but leads even the religiously inclined into the meshes of modern infidelity."

The dig at infidelity in the editor of the "Age" about the "darkness of modern infidelity"—though it sounds like irony in the editor who is decanting upon the darkness of modern Christianity is what we may, for some years yet, reasonably expect, in little cross-road papers, like the Age, that depend upon their boosting Christianity for their bread and butter, but, allee samee like Melican man, the editor of the "Age" tells the truth when he says Pitner's brand of sky-busters, is making infidels.

If it were not for the assistance that priests and preachers furnish to infidelity, infidel editors would have to quit.

## For Sale

ENGLISH SETTERS. Fine litter of English Setter Pups, registered stock. For full information and pedigree apply to G. C. CORMANY, No. 11 W. Fourth St., CINCINNATI, OHIO.

## BRO. JONES REPLIES.

Brother Charles:-

The trend of your "Comment" on my letter published in the Blade of August 31, indicates that you did not fully comprehend my purpose. It was no thought of mine to defend the Church against any error it may have made, or any wrong it may have committed. The only purpose I had in view was to defend it against what I regarded as unreasonable and unjust charges as the letter itself plainly implies.

The wrongs of the church and the animosities of Christians against infidels to which you allude are all known to me, and admitted, in my letter as you will find by reviewing it. But are we to infer from this that Christians are wanting to destroy the government and the liberties which it guarantees to them? There is no doubt but that they would destroy infidelity root and branch, if they could, not, however, because they are necessarily bad people, but because they believe that infidelity is a great evil, just as you believe that the Christian theology is a great evil. The object of this contest between the Christians and infidels is simply to antagonize and destroy each other's creed, leaving the citadel of civil and religious liberty untarnished and untouched. You say that the Christians are "forcing the Bible into the public schools." Suppose they are, does that mean that they are seeking the overthrow of the government or of civil liberty? Have not the Christians as much right to "force" the Bible into the public schools as the infidels have to "force" it out of them? Does not the Constitution give the same right to the Christian that it is given to the infidel? If not I say to hell with it.

To my way of looking at things there is nothing of an alarming character in that diplomatic interview between Judge Taft and the Pope of Rome, inasmuch as it resulted satisfactorily to both sides. But suppose it were true, as you and some other of the "brethren" seem to think, that the Christians are bent on destroying this government and its liberties, how can they do it if it be true, as you say that two-thirds of the people of the world are infidels, and only one-third of the people of the United States are church members?

As it appears to me your own estimate of the numerical difference between Christians and infidels is in itself enough to calm all apprehension of any immediate danger coming to the liberties of this government from the Christians. The greatest danger of violence from contending parties generally lies on the side of the majority, as was the case when the infidels were in the minority. But now, since they have got in the majority and the Christians in the minority there is reason to hope that all violence between the parties will cease, since infidels have never been known to persecute the Christians simply on account of their religious opinions.

All I have said in defense of the Christian Church I would have as readily and as willingly said in defense of the Mormon Church or any other church if I had felt it necessary to have done so.

I fail to see that it "adds immensely to the interests of the Freethought movement" to claim Washington, Jefferson and Franklin and a thousand more like them as infidels, even if they were known to be such if they did not feel interest enough in the matter to make themselves thoroughly understood to all parties and all men.

These men, though great and courageous in the struggle for political freedom, were, in the struggle for mental freedom, like Paine's summer and sunshine patriots of the Revolution.

I might say a great deal more on this subject, but I deem it unnecessary. My letter stands side by side with your "comment" in the Blade. Its readers can read both sides and judge for themselves. I think I have at least made myself understood as not having written in any partisan spirit.

Oakland, Ky.

Answer—I do not believe that the charges commonly made against Christians by infidels are "unreasonable" or "unjust," unless they are not so severe as they should be.

I want to see our people generous in their arguments with Christians, but they must not be "like the Indian's tree—so straight up that it leaned over the other way."

You are a peculiar writer, simply because you have gotten on the wrong tack. You ask me a question and then answer it just as I would.

You ask me "are we to infer from this that Christians are wanting to destroy the government and the liberties which it guarantees them?" and then you make my answer, "There is no doubt that they would destroy infidelity root and branch" if they could.

That is exactly all I have ever said against them on that line—they want to retain all the Christian liberties granted them by this government and they want to destroy all our infidel liberties "root and branch," and that's what I call destroying the government because, under this government infidel liberty is just as much a part of the government as Christian liberty is.

That is not true of European governments where the Christian religion is a part of the government.

A Christian has no more right to punish me for not believing in the Holy Ghost than I have to punish the Christian for believing in the Holy Ghost, and yet the Christians of Kentucky put me in jail for not believing in the Holy Ghost.

You say "Have not the Christians as much right to force the Bible into the public schools as the infidels have to force it out of them?"

I answer A THOUSAND TIMES, NO!

The Constitution of this government declares against the support of any religion by law, and you are simply asking me if the Christians have not as much right to violate the law as infidels have to defend the law. I am astonished that any infidel would ask such a question.

The Constitution gives the same right to a Christian that it does to an infidel AND NO MORE.

The Christian has no more right to use the public schools to teach Christianity than the infidel has to use them to teach infidelity. Nor is this all. The Christian has not nearly so much right to use the public schools to teach Christianity as the infidel has to use them to teach infidelity; because the law is against supporting religion and is not against supporting infidelity.

Your argument that the diplomacy between Judge Taft and the Pope is all right because it was "satisfactory to both sides" is the case of the lion and the lamb lying down together, with the lamb inside the lion.

If they had disagreed it would not have been quite so bad, but the trouble is that what this democratic government did was perfectly satisfactory to the most imperious monarchy the world ever saw, and what our Revolutionary fathers fought for was to get rid of any dealings with even a modified monarchy.

"Two-thirds of the people of the world are infidels," but all the people do not live in the United States. Only one-third of the people of the United States are church members but the two-thirds that are not church members are afraid of the one-third that are church members just as two rats are afraid of one cat.

It is a disgraceful commentary on infidelity, but it is true, all the same, that a hundred honest infidels are afraid of one rascally preacher.

The reason why a minority of Christians can, and do, defeat a majority of infidels is that, from the beginning of Christianity the Christians have been organized to impose upon infidels, and infidels never have been, and are not today, at all organized to defend themselves against the Christians.

According to your own plain statement you think that a Mormon has as much right to force a Mormon Bible into our public schools as any American citizen has to force it out.

If you can't, as your eyes are now, see that it is a matter of interest to the Freethought movement that Washington, Jefferson and Franklin were Freethinkers, perhaps you need spectacles. Try bifocals.

"I think I have, at least, made myself understood."

## HELPS ME OUT ON THE MARY MAC LANE RACKET.

Upland, Ind., Sept. 2 '02. Why the criticisms, pro and con, in the Blade, of Charles C. Moore and his views after reading the "Portrayal" of Mary Mac Lane, by herself?

Most assuredly there can be no fault attached to what he plainly told his readers, with random extracts taken from her book.

Mr. Moore plainly stated that he would not advise any one to read the book, or to let it severely alone, as something terribly bad, but if having the price to spare send for the book; and, I may add, enough common sense, wisdom and reason to read and understand its true meaning.

I have read the book and am very thankful for having been put in the way of getting the story of this hitherto unheard of girl.

Mary Mac Lane, at the age of 19 is most certainly of the extraordinary, not because she is possessed of truth to nature, but because of the philosophy of mind and character which she has vividly and truthfully portrayed of the things of the world as they exist in reality; the much-glorified outward formalities of hypocritical society to the contrary, notwithstanding.

Indeed she is remarkable for her candor in confessing, more than for the "genius" claimed by herself.

I. M. M.

MORE HOT STUFF.

Mr. Harmon Stitt, the editor of the Paris Gazette, was in the city yesterday getting additional data in the affair at the Elk's Fair, which he proposes to dish up in the next issue of his paper in the sensational style that occasioned so much comment in Lexington and elsewhere.—Lexington Democrat.

Comment—Stitt thinks he's "it." His "dish up of the affair" was an awful slur to be funny.

It would be my job to write it up if it was anybody's, because it was a fight between a Presbyterian and Methodist on one side and an Episcopalian and Catholic on the other side.

A man told me that he heard fifty people say they were waiting to hear what I had to say about it, but it seemed sad to me and in the absence of any knowledge of the facts I rather hoped there was some misunderstanding of the language of the chief sufferer.

## ACCIDENT TO PREACHER.

Harrodsburg, Ky., Sept. 3.—The Rev. W. S. Houckins, pastor of the Christian church of Burgin, met with a peculiar accident which nearly cost him his life. He was splitting some kindling wood at his home and had the sharp ax poised above his head, when it struck a wire clothes line just above him, turning the course of the instrument toward his head, the keen blade striking him above the ear with full force, laying open the scalp and inflicting a horrible wound. He was carried into the house in an unconscious condition, but regained consciousness later.

## TIME TABLE.

## LEXINGTON &amp; EASTERN RAILWAY.

## CHANGE OF TIME TABLE.

EFFECTIVE MAY 18, 1902.

East bound.	No. 2 Daily	No. 4
Lve. Lexington	6:25 am	7:45 am
Lve. Winchester	8:10 am	8:25 am
Lve. L. & E. Junction	8:22 am	8:37 am
Lve. Clay City	8:35 am	8:50 am
Lve. Stanton	8:45 am	9:00 am
Lve. Nat'l Bridge	8:55 am	9:10 am
Lve. Torrent	9:05 am	9:20 am
Lve. B'ville June	9:15 am	9:30 am
Arr. Lexington	6:15 pm	11:30 am

West bound	No. 1 Daily	No. 3
Lve. Jackson	6:25 am	7:45 am
Lve. B'ville June	7:26 am	8:26 am
Lve. Torrent	7:47 am	8:47 am
Lve. Nat'l Bridge	8:01 am	9:01 am
Lve. Stanton	8:11 am	9:11 am
Lve. Clay City	8:21 am	9:21 am
Lve. L. & E. Junction	8:31 am	9:31 am
Lve. Winchester	8:41 am	9:41 am
Arr. Lexington	10:10 am	6:05 pm

J. R. BARR, General Manager.  
CHARLES S. JOTT, G. P. A.  
T. R. MORGAN, S. P. A.

## LOUISVILLE, HENDERSON &amp; ST. LOUIS RY



## DOUBLE DAILY TRAINS

BETWEEN

## Louisville and St. Louis

Parlor Cars on Day Trains.  
Pullman Buffet Sleepers on Night Trains.  
For rates and further information, address  
L. J. IRWIN, G. P. A.  
LOUISVILLE, KY.

## A Good Route to Try



It traverses a territory rich in undeveloped resources; a territory containing unlimited possibilities for agriculture, horticulture, stock raising, mining and manufacturing. And last, but not least, it is

## The Scenic Route for Tourists.

The Frisco System now offers the traveling public excellent service and fast time—

Between St. Louis and Kansas City and points in Missouri, Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the Southwest.

Between Kansas City and points in Tennessee, Alabama, Mississippi, Georgia, Florida and the Southeast.

Between Birmingham and Memphis and points in Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the West and Southwest.

Full information as to route and rates cheerfully furnished upon application to any representative of the Company, or to

Passenger Traffic Department, Commercial Building, Saint Louis.



## Going South?

If so, you secure many advantages by going via Cincinnati, the Queen & Crescent Route and Southern Ry. Its fast trains penetrate every part of the Central South. 24 hour schedule Cincinnati to Jacksonville and New Orleans, 9 hours to Chattanooga, 28 hours to Shreveport, 36 hours to Port Tampa. Observation, parlor and cafe cars—free reclining chairs—Through Pullmans to all important Southern cities.

Our booklets tell you the advantages we offer over other routes, and are sent for the asking. Why not write us about it?

W. C. RINEARSON, G. P. A., CINCINNATI.